situates their works within the context of mother(land):

> The motherland provides an anchor for the writers; it provides perspectives on India's complex past; its religious and philosophical contributions and the ethical percepts of sacred texts and popular mythology.

While the collection is not evenly represented by black women from the African continent and the diaspora and South Asian women, it sets a precedent and legitimizes the need for comparative analysis across ethnic, geographic, and socioeconomic boundaries. Judie Newman's critique reflects the tone of not only the writers, but of the critics as well,

> Post-colonial writers frequently embark upon writing with a self-conscious project to revise the ideological assumptions created by Euro-centric domination of their culture, and to undermine and delegitimize the centrality of that of the West.

— Opal Palmer Adisa
University of California, Berkeley

Elsie Clews Parsons. Introduction by Joan Mark. *American Indian Life.* (Lincoln: University of Nebraska Press, 1991) xv, 419 pp., $12.95 paper.

In Joan Mark's introduction to the Bison edition of this classic work, she offers a good analysis of the impact of these twenty-seven fictional stories written by anthropologists and first published in 1922. Anthropology's radical change in methodology at the turn of the century—of which Parsons and Franz Boas (twenty of these stories can be identified with Boasian anthropology) were noticeable figures in the transformation—led Parsons to attempt to tackle the problem of the relation of the individual to the culture. Consequently, she asked her fellow anthropologists to write fictions about Native Americans in which they could speculate how individuals would think and feel in certain situations, issues that were lacking from strictly scientific descriptions. The result was this volume with the message that "every society both supports the individuals born within it and at the same time exacts a toll on them."

The twenty-seven stories are divided by geographical tribes: the Plains tribes, the tribes of the Middle West, Eastern tribes, tribes of the Southwest, Mexican tribes, Pacific Coast tribes, Northern Athabascan tribes, and Eskimo. The collection includes "A Crow Woman's Tale," a traditional tale of a Crow woman who is taken from her husband by the Lumpwood society; "How Meskwaki Children Should Be Brought Up," a rendition of a Meskwaki text; and "The Chief Singer of the Tepecano," a study of a male's conflict with the traditions of his people and Catholicism.

The stories range in their literary merits, but that is beside the point. It is perhaps more useful to consider this collection as a turning point in anthropologi-

cal study from the "salvage" ethnology and toward a more empirical approach that attempted to record the culture of a people in more comprehensive terms. This volume also contains an appendix with notes on various tribes and important publications that has not been updated or revised. However, the work itself has become a record of anthropological study with an unique approach that says as much about the anthropologists as it does about their attempt to record the cultures of Native Americans in 1922.

— Laurie Lisa
Arizona State University

Roy Harvey Pearce. *Savagism and Civilization: A Study of the Indian and the American Mind.* Rev. ed. of *The Savages of America.* (Berkeley: University of California Press, 1988) xxii, 272 pp., $10.95 paper.

This classic volume on the image of the Indian in the American mind first appeared in 1953. Although both limited and incomplete, Pearce's work compelled a virtual revolution in literary and historical approaches to analysis of public view concerning the role of Indians in the American past.

The Savages of America: A Study of the Indian and the Idea of Civilization, as it was then titled, opened the way for later works by Richard Drinnon, Lee Mitchell, and Richard Slotkin, among others. As a work which traces an idea, i.e., "savagery," it still holds a place among later efforts.

Pearce divides the work into three long parts. The first contains a single rather long chapter in which he traces the perception of Englishmen in America as they confronted the Indian. Where Europeans first saw "devilish ignorance and brute nearly animal," they came to see an "obstacle to civilization."

Part two, chapters two through seven, further explores and develops the variations of interpreting the nature of "the savage," which appeared in the writings of leading Americans, 1777-1851. Pearce deals extensively with applications of these beliefs to early American literature.

Part three, chapter eight, examines rather briefly the literature emerging during the 1840s as the nation poised for another great leap westward over the bodies and cultures of another couple of hundred Indian peoples they knew only through their own preconceptions.

For its time, this was a truly significant work. After a very short run of about one thousand copies, it was twice reissued under new titles, *The Savages of America* in 1965, and in paperback as *Savagism and Civilization* in 1967.

This new edition contains a very useful foreword by Arnold Krupat and a postscript by the author. Pearce writes in that section that "white understanding of the Indians was in a crucial part derived from a conflation of all Indians, tribes and subtribes into one: the Indian." That this was so, and still is so, is true beyond reasonable question.